

*Women's Rights
in Islam:*

*A Collection
of Evidence*

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KINDNESS

“And live with them (women) in kindness...” (Qur’an 4:19)

“So woe to those who pray, (but) who are heedless of their prayer - Those who make show (of their deeds), and deny small kindnesses.” (Qur’an 107:4-7)

The Messenger of Allah (pbuh) said, “The believer is kind and gracious, for there is no goodness in one who is neither kind nor gracious. The best of people are those who are most beneficial to people.” (al-Mu’jam al-Awsat 5937; graded hasan [fair] according to Al-Albani)

<https://abuaminalias.com/dailyhadithonline/2014/02/11/hadith-on-kindness-the-best-people-are-those-who-are-kind-and-benefit-others/>

The Messenger of Allah (pbuh) said, “The most complete of the believers in faith are those with the best character, who lower their wings and are kind and gracious, for he is not one of us who is neither kind nor gracious.” (al-Mu’jam al-Awsat 4559; graded hasan [fair] by Al-Albani)

<https://abuaminalias.com/dailyhadithonline/2016/07/12/hadith-on-kindness-he-is-not-one-of-us-who-is-unkind-and-cruel/>

More hadith about kindness:

<https://abuaminalias.com/dailyhadithonline/tag/kindness/>

The Prophet (pbuh) said, “Act kindly towards women, for a woman is created from a rib, and the most crooked part of the rib is its top. If you attempt to straighten it, you will break it, and if you leave it, its crookedness will remain there. So act kindly towards women.” (Muslim 1468 a) <https://sunnah.com/muslim/17/80>

The Prophet (pbuh) said, "Treat women nicely, for a woman is created from a rib, and the most curved portion of the rib is its upper portion, so, if you should try to straighten it, it will break, but if you leave it as it is, it will remain crooked. So treat women nicely." (Bukhari 3331) <https://sunnah.com/bukhari/60/6>

TRANQUILITY, LOVE & MERCY

“And of His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between you love and mercy. Indeed, in that are signs for a people who give thought.” (Qur’an 30:21)

The Prophet (pbuh) said, "Allah will not show mercy to a person who does not show mercy to others." (Al-Adab Al-Mufrad 375; graded sahih [authentic] by Al-Albani) <https://sunnah.com/adab/20/4>

The Prophet (pbuh) said, "The worst of guardians are those who are cruel. Beware lest you be one of them." (Muslim 1830) <https://islamqa.info/en/101130>

"They (your wives) are garments for you and you are garments for them." (Qur'an 2:187)

THE BELIEVING MEN & WOMEN ARE ALLIES

"The believing men and women are allies of one another." (Qur'an 9:71)

"And their Lord responded to them, "Never will I allow to be lost the work of (any) worker among you, whether male or female. You are of one another." (Qur'an 3:195)

A TRUST FROM ALLAH

The Prophet (pbuh) said, "Fear Allah with regard to women, for you have taken them as a trust from Allah." (Muslim 1218) <https://islamqa.info/en/101130>

The Prophet (pbuh) said, "I urge you to treat women well." (Bukhari 3331 and Muslim 1468) <https://islamqa.info/en/101130>

The Prophet (pbuh) said, "There is no person to whom Allah has given people to take care of, and he fails to take care of them properly, but he will not smell the fragrance of Paradise." (Bukhaari 6731; Muslim 142) <https://islamqa.info/en/6913>

"We did indeed offer the **Trust** to the heavens and the earth and the mountains, but they refused to undertake it, being afraid of it; but man undertook it. Indeed, he was unjust and foolish." (Qur'an 33:72)

The Prophet (pbuh) said, "There are three signs of a hypocrite: when he speaks, he tells lies; when he makes a promise, he breaks it; and when he is entrusted, he betrays his **trust**." (Bulugh al-Maram, Book 16, Hadith 1528) <https://sunnah.com/urn/2054470>

“Indeed, the hypocrites will be in the lowest depths of the Fire - and never will you find for them a helper.” (Qur’an 4:145)

RIGHTS

“And they (women) have rights similar (to those of their husbands) over them according to what is reasonable, but men have a degree (of authority, responsibility and care) over them. And Allah is All-Mighty, All-Wise.” (Qur’an 2:228)

Allah's Messenger (ﷺ) said, "O `Abdullah! Have I not been formed that you fast all the day and stand in prayer all night?" I said, "Yes, O Allah's Messenger (ﷺ)!" He said, "Do not do that! Observe the fast sometimes and also leave them (the fast) at other times; stand up for the prayer at night and also sleep at night. Your body has a right over you, your eyes have a right over you, and your wife has a right over you." (Bukhari 5199) <https://sunnah.com/bukhari/67/133>

Bahz bin Hakim reported on the authority of his father from his grandfather (Mu'awiyah ibn Haydah) as saying:

I said: Messenger of Allah, how should we approach our wives and how should we leave them? He replied: Approach your tilth when or how you will, give her (your wife) food when you take food, clothe when you clothe yourself, do not revile her face, and do not beat her.

Abu Dawud said: The version of Shu'bah has: That you give her food when you have food yourself, and that you clothe her when you clothe yourself. (Abu Dawud 2143; graded authentic by al-Albani) <https://sunnah.com/abudawud/12/98>

THE RESPONSIBILITY TO TAKE CARE OF THE WOMEN

“Men are the protectors and maintainers of women...” (Qur’an 4:34)

The Prophet (pbuh) said: “Each of you is a shepherd and each of you is responsible for his flock. The ruler of the people is a shepherd and is responsible for his flock. A man is the shepherd of his household and is responsible for his flock. A woman is the shepherd of her husband’s house and children and is responsible for her flock. The slave is the shepherd of his master’s wealth and is responsible for it. Each of you is a shepherd and each of you is responsible for his flock.” (Bukhari 893; Muslim 1829) <https://islamqa.info/en/101130>

The Prophet (pbuh) said, "Each of you is a shepherd and each of you will be questioned [about those under his care]. The leader is a shepherd and will be questioned. A man is the shepherd of his family and will be questioned. A woman is the shepherd of her husband's household and she will be questioned. A slave is the shepherd of his master's wealth and will be questioned. Each of you is a shepherd and each of you will be questioned [about those under his care]." (Bukhaari 4892; Muslim 1829) <https://islamqa.info/en/6913>

SERVING ONE'S FAMILY

'Aa'ishah (may Allaah be pleased with her) was asked, "What did the Prophet (pbuh) do in his house? She said, "He used to serve his family, then when the time for prayer came, he would go out to pray." (Bukhaari 676) <https://islamqa.info/en/101130>

PLEASING ONE'S SPOUSE

Pleasing one's wife:

Allah (swt) says, "That is more suitable that they (your wives) should be content and not grieve, and that they should be **pleased** with what you have given them - all of them." (Qur'an 33:51)

Pleasing one's husband:

The Prophet (pbuh) said, "Any woman who dies when her husband is **pleased** with her, will enter Paradise." (Sunan Ibn Majah; Vol. 3, Book 9, Hadith 1854; Graded authentic by Darussalam) <https://sunnah.com/urn/1261710>

BEING THE BEST TO ONE'S WIFE

The Prophet (pbuh) said, "The best of you is the one who is best to his wife, and I am the best of you to my wives." (Tirmidhi 3895; graded authentic by al-Albani) <https://islamqa.info/en/101130>

The Messenger of Allah ﷺ said:

"The most complete of the believers in faith, is the one with the best character among them. And the best of you are those who are best to your women." (Tirmidhi 1162; graded hasan [fair] by Darussalam) <https://sunnah.com/tirmidhi/12/17>

BEING CONSIDERATE OF & RESPECTING A WIFE'S FEELINGS

Anas reported: The Messenger of Allah, peace and blessings be upon him, had a Persian neighbour who would make good soup. He made some for the Prophet and then came to invite him. The Prophet said, "And this is my wife, Aisha." The man said no, so the Prophet said no. The man returned another time and invited him. The Prophet said, "And this is my wife." The man said no, so the Prophet said no. Then, the man returned another time and invited him. The Prophet said, "And this is my wife." The man said yes on the third time. The two left together until they arrived at the man's house. (Muslim 2037)

An-Nawawi said, "The Prophet disliked attending a special meal without her, for this is among the beauties of married life, the rights of companionship, and the emphasized manners of gathering." (Sharḥ al-Nawawī 'alá Ṣaḥīḥ Muslim 2036)

Source:

<https://abuaminaelias.com/dailyhadithonline/2017/11/20/hadith-on-marriage-is-my-wife-aisha-invited-to-dinner-too/>

BEING A GENTLEMAN

Narrated Anas bin Malik: "Then we proceeded towards Medina, and I saw the Prophet, making for her (his wife Safiya) a kind of cushion with his cloak behind him (on his camel). He then sat beside his camel and put his knee for Safiya to put her foot on, in order to ride (on the camel)." (Bukhari 4211)

<https://sunnah.com/bukhari/64/251>

Narrated Anas: The Prophet (ﷺ) was on a journey and a slave named Anjasha was chanting (singing) for the camels to let them go fast (while driving). The Prophet (ﷺ) said, "O Anjasha, drive slowly (the camels) with the glass vessels!" Abu Qilaba said, "By the glass vessels he meant the women (riding the camels)." (Bukhari 6210)

<https://sunnah.com/bukhari/78/234>

Narrated Aisha: "It was the day of `Id, and the Black people were playing with shields and spears; so either I requested the Prophet (p.b.u.h) or he asked me whether I would like to see the display. I replied in the affirmative. Then the Prophet (p.b.u.h) made me stand behind him and my cheek was touching his cheek and he was saying, "Carry on! O Bani Arfida," till I got tired. The Prophet (p.b.u.h) asked me, "Are you satisfied (Is that sufficient for you)?" I replied in the affirmative and he told me to leave." (Bukhari 949, 950) <https://sunnah.com/bukhari/13/2>

Narrated `Aisha: "The Prophet (ﷺ) was screening me with his Rida' (garment covering the upper part of the body) while I was looking at the Ethiopians who were playing in the courtyard of the mosque. (I continued watching) till I was satisfied. So you may deduce from this event how a little girl (who has not reached the age of puberty) who is eager to enjoy amusement should be treated in this respect." (Sahih al-Bukhari 5236) <https://sunnah.com/bukhari/67/169>

It was narrated from Shuraih that he asked 'Aishah: "Can a woman eat with her husband while she is menstruating?" She said: "Yes. The Messenger of Allah (ﷺ) would call me to eat with him while I was menstruating. He would take a piece of bone on which some bits of meat were left and insist that I take it first, so I would nibble a little from it, then put it down. Then he would take it and nibble from it, and he would put his mouth where mine had been on the bone. Then he would ask for a drink and insist that I take it first before he drank from it. So I would take it and drink from it, then put it down, then he would take it and drink from it, putting his mouth where mine had been on the cup." (Sunan an-Nasa'i, Vol. 1, Book 1, Hadith 280; graded authentic by Darussalam) <https://sunnah.com/urn/1002810>

GENTLENESS

The Messenger of Allah (pbuh) said, "Shall I not tell you for whom the Hellfire is forbidden? It is every person accessible, polite, and mild." (Tirmidhi 2488; graded authentic by al-Albani)

Al-Mubarakpuri said, "It means he is accessible to people... he is against harshness, easy-going in his character and generous in his personality." (al-Tuḥfat al-Aḥwadhī 2488)

Source:

<https://abuaminaelias.com/dailyhadithonline/2012/11/11/hadith-on-manners-those-who-were-easygoing-and-mild-mannered-will-not-go-to-hellfire/>

LISTENING TO & ACCEPTING ADVICE FROM A WOMAN

When the writing of the peace treaty was concluded, Allah's Messenger (ﷺ) said to his companions, "Get up and slaughter your sacrifices and get your head shaved." By Allah none of them got up, and the Prophet repeated his order thrice. When none of them got up, he left them and went to Um Salama and told her of the people's attitudes towards him. Um Salama said, "O the Prophet (ﷺ) of Allah! Do

you want your order to be carried out? Go out and don't say a word to anybody till you have slaughtered your sacrifice and call your barber to shave your head." So, the Prophet (ﷺ) went out and did not talk to anyone of them till he did that, i.e. slaughtered the sacrifice and called his barber who shaved his head. Seeing that, the companions of the Prophet (ﷺ) got up, slaughtered their sacrifices, and started shaving the heads of one another, and there was so much rush that there was a danger of killing each other. (Bukhari 2731, 2732) <https://sunnah.com/bukhari/54/19>

PLAYING WITH ONE'S WIFE

Narrated Aisha, while she was on a journey along with the Messenger of Allah (ﷺ): "I had a race with him (the Prophet) and I outstripped him on my feet. When I became fleshy, (again) I had a race with him (the Prophet) and he outstripped me. He said: "This is for that outstripping." " (Abu Dawud 2578; graded authentic by Al-Albani) <https://sunnah.com/abudawud/15/102>

The Messenger of Allah (ﷺ) said: "All idle pastimes that the Muslim man engages in are falsehood, except for his shooting of his bow, his training of his horse, and his playing with his wife, for they are from truth." (Tirmidhi 1637; graded authentic by Darussalam) <https://sunnah.com/tirmidhi/22/19>

OBEDIENCE IS ONLY IN THAT WHICH IS GOOD

The Prophet (pbuh) said, "There is no obedience if it involves disobedience toward Allah. Rather obedience is only (required) in that which is good." (Sunan an-Nasa'i 4205; graded authentic by Darussalam) <https://sunnah.com/nasai/39/57>

Narrated `Aisha:

Hind bint `Utba said, "O Allah's Messenger (ﷺ)! Abu Sufyan is a miser and he does not give me what is sufficient for me and my children. Can I take of his property without his knowledge?" The Prophet (ﷺ) said, "Take what is sufficient for you and your children, and the amount should be just and reasonable." (Bukhari 5364) <https://sunnah.com/bukhari/69/14>

WOMEN ARE ALLOWED TO GO OUT OF THEIR HOUSES FOR THEIR NEEDS

Once Sa`da bint Zam`a went out at night for some need, and `Umar saw her, and recognizing her, he said (to her), "By Allah, O Sa`da! You cannot hide yourself from us." So she returned to the Prophet (ﷺ) and mentioned that to him while he was sitting in my dwelling taking his supper and holding a bone covered with meat in his hand. Then the Divine Inspiration was revealed to him and when that state was over, he (the Prophet (ﷺ)) was saying: "O women! You have been allowed by Allah to go out for your needs." (Bukhari 5237) <https://sunnah.com/bukhari/67/170>

Jabir said: My maternal aunt was divorced by three pronouncements and she went out to cut down fruit from her palm trees. A man met her and forbade her (to go out). So she went to the Prophet (ﷺ) and mentioned it to him. He said "Go out, and cut down fruit from your palm trees for perhaps you may give alms (sadaqah) or do an act of kindness." (Abu Dawud 2297; graded authentic by al-Albani) <https://sunnah.com/abudawud/13/123>

Narrated Asma bint Abu Bakr: "I used to carry the date stones on my head from the land of Az-Zubair which Allah's Messenger (ﷺ) had given to him, and it was at a distance of 2/3 of a Farsakh from my house. Narrated Hisham's father: The Prophet (ﷺ) gave Az-Zubair a piece of land from the property of Bani An-Nadir (gained as war booty)." (Bukhari 3151) <https://sunnah.com/bukhari/57/59>

Narrated Asma' bint Abu Bakr:

When Az-Zubair married me, he had no real property or any slave or anything else except a camel which drew water from the well, and his horse. I used to feed his horse with fodder and drew water and sew the bucket for drawing it, and prepare the dough, but I did not know how to bake bread. So our Ansari neighbors used to bake bread for me, and they were honorable ladies. I used to carry the date stones on my head from Zubair's land given to him by Allah's Messenger (ﷺ) and this land was two third Farsakh (about two miles) from my house. One day, while I was coming with the date stones on my head, I met Allah's Messenger (ﷺ) along with some Ansari people. He called me and then, (directing his camel to kneel down) said, "Ikh! Ikh!" so as to make me ride behind him (on his camel). I felt shy to travel with the men and remembered Az-Zubair and his sense of Ghira, as he was one of those people who had the greatest sense of Ghira. Allah's Messenger (ﷺ) noticed that I felt shy, so he proceeded. I came to Az-Zubair and said, "I met Allah's Messenger (ﷺ) while I was carrying a load of date stones on my head, and he had some companions with him. He made his camel kneel down so that I might ride, but I felt shy in his presence and remembered your sense of Ghira (See the glossary). On that Az-Zubair said, "By Allah, your carrying the date stones (and you being seen by the Prophet (ﷺ) in such a state) is more shameful to me than your riding with him." (I continued serving in this way) till Abu Bakr sent me a servant to look after the

horse, whereupon I felt as if he had set me free. (Bukhari 5224)

<https://sunnah.com/bukhari/67/157>

A woman came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! Only men benefit by your teachings, so please devote to us from (some of) your time, a day on which we may come to you so that you may teach us of what Allah has taught you." Allah's Messenger (ﷺ) said, "Gather on such-and-such a day at such-and-such a place." They gathered and Allah's Messenger (ﷺ) came to them and taught them of what Allah had taught him. He then said, "No woman among you who has lost her three children (died) but that they will screen her from the Fire." A woman among them said, "O Allah's Messenger (ﷺ)! If she lost two children?" She repeated her question twice, whereupon the Prophet (ﷺ) said, "Even two, even two, even two!" (Bukhari 7310) <https://www.sunnah.com/bukhari/96/41>

DO NOT PREVENT WOMEN FROM GOING TO THE MOSQUES

The Messenger of Allah (ﷺ) said: "When women ask permission for going to the mosque, do not prevent them." (Muslim 442 a) <https://sunnah.com/muslim/4/150>

Abdullah b. Umar reported: "I heard Allah's Messenger (ﷺ) say: 'Don't prevent your women from going to the mosque when they seek your permission.' " Bilal b. 'Abdullah said: "By Allah, we shall certainly prevent them." On this, Abdullah b. Umar turned towards him and reprimanded him harshly as I had never heard him do before. He (Abdullah b. Umar) said: "I am narrating to you that which comes from the Messenger of Allah (ﷺ) and you (have the audacity) to say, 'By Allah, we shall certainly prevent them.' " (Muslim 442 b) <https://sunnah.com/muslim/4/151>

Narrated Ibn `Umar: One of the wives of `Umar (bin Al-Khattab) used to offer the Fajr and the `Isha' prayer in congregation in the Mosque. She was asked why she had come out for the prayer as she knew that `Umar disliked it, and he has great ghaira (self-respect). She replied, "What prevents him from stopping me from this act?" The other replied, "The statement of Allah's Messenger (ﷺ) : 'Do not stop Allah's women-slaves from going to Allah's Mosques' prevents him." (Bukhari 900) <https://sunnah.com/bukhari/11/24>

FATWA: GIRLS & WOMEN HAVE A DUTY TO SEEK KNOWLEDGE

Question:

Is it permissible for girls to go to school in order to get an education?

Answer:

Praise be to Allah

Learning nowadays is an urgent necessity for individuals and societies alike, and at the same time learning outside of institutions whose certificates are recognised is not acknowledged and is like having no education. If a person does not go to these educational institutions, he may be faced with some difficulties and hardships in his life which may well be detrimental to his interests to a large extent.

Whatever is proven to be in a person's best interests, and for which there is nothing in Islamic teaching to indicate that it is not allowed, is something that is Islamically prescribed, and with regard to that which is Islamically prescribed, there is no differentiation between males and females, because that which is permissible for men is permissible for women, unless there is evidence for differentiating between them.

Shaykh al-Albaani (may Allah have mercy on him) said:

In fact the ability to read and write is one of the blessings that Allah, may He be blessed and exalted, has bestowed upon humanity, as is indicated by the verses in which He, may He be glorified and exalted, says (interpretation of the meaning):

“Read! In the Name of your Lord, Who has created (all that exists),

Has created man from a clot (a piece of thick coagulated blood).

Read! And your Lord is the Most Generous,

Who has taught (the writing) by the pen”

[al-‘Alaq 96:1-4].

It is like all other blessings that Allah has bestowed upon them, and wants them to use in obedience to Him. So it is not appropriate for parents to deprive their daughters of education, on condition that they take care to raise them with Islamic attitudes, as is obligatory upon them with regard to their sons also. There is no differentiation in this regard between males and females.

The basic principle in this regard is that everything that is required with regard to males is also required with regard to females, and what is permissible for males is

permissible for females, with no differentiation, as is indicated by the words of the Prophet (blessings and peace of Allah be upon him: "Women are the counterparts of men." Narrated by ad-Daarimi and others. So it is not permissible to differentiate except on the basis of a text to that effect.

End quote from Silsilat al-Ahaadeeth as-Saheehah (1/347)

Source: <https://islamqa.info/en/224595>

FATWA: A WIFE HAS A RIGHT TO VISIT HER PARENTS ON A REASONABLE BASIS

Question: "Her husband does not allow her to visit her sick mother. What should she do?"

Answer (by Sheikh Muhammad Salah):

In fact, it is not permissible for the husband to ban his wife from upholding the ties of her kinship; not only at taking care of the parents, but all the ar'ham (family members whom it is forbidden to marry, male and female).

Allah (swt) has ordered to uphold the ties of kinship. It has been mentioned in many ayat (verses in the Quran) and several ahadeeth (reports about the Prophet pbuh), and so on.

The man, Allah (swt) gave him a guardianship, and the protective role to play when He says, "Men are the protectors and maintainers of women..." (Quran 4:34) He (the husband) should not abuse his power of protection and guardianship. He should really understand it's a responsibility, not just an honour; a responsibility to take care of his family, and everyone who is under his guardianship.

As well as he visits his parents and relatives, he should not ban his wife from visiting her parents and (non-marriageable) relatives (such as her brother or sister), whether they are sick or healthy. Actually the visits should be on a regular basis if it's accessible; if they are in the same city, for instance.

But what some husbands do, abusing this power, does not please Allah (swt). As a matter of fact, it is something that is entirely rejected by the Shariah (Islamic Law).

And the wife has the right to visit her parents and has the right to allow her parents to visit her at home, except if the husband realises that the parents are not practising Muslims, that they are misleading the wife, that whenever she goes home, she picks up some evil habits... In this case, he can refuse them to come, but let her talk to them on the phone or say "I (he) will come with you."

But to sever them (relations of kinship) entirely? No. Because Allah (swt) said, (even) in the case of the non-believing parents (who) are working hard and hindering you from the path of Allah (swt): "If they strive hard to convert you, to make you abandon your religion, then obey them not in this regard, but with regards to the rest of the relationship, give them good company." (Quran 29:8)

Reference: https://m.youtube.com/watch?v=WNb5tpVJ_yo

ALLAH HEARS THE COMPLAINT OF A WOMAN REGARDING HER HUSBAND

"Certainly has Allah heard the speech of the one who argues with you, [O Muhammad], concerning her husband and directs her complaint to Allah . And Allah hears your dialogue; indeed, Allah is Hearing and Seeing." (Qur'an 58:1)

BEING JUST BETWEEN WIVES

The Prophet (ﷺ) said: "When a man has two wives and he is inclined to one of them, he will come on the Day of resurrection with a side hanging down." (Abu Dawud 2133) <https://sunnah.com/abudawud/12/88>

"And you will never be able to be equal (in feeling) between wives, even if you should strive (to do so). So do not incline completely (toward one) and leave another hanging. And if you amend (your affairs) and fear Allah - then indeed, Allah is ever Forgiving and Merciful." (Qur'an 4:129)

Aishah narrated that: The Prophet would divide (his time) equally between his wives and said: "O Allah! This is my division in what I have control over, so do not punish me for what You have control over which I do not have control over (my heart)." (Tirmidhi 1140; graded authentic by Darussalam) <https://sunnah.com/tirmidhi/11/62>

PATIENCE WITH THE JEALOUSY OF A WIFE & OVERLOOKING HER FAULTS

It was narrated from Umm Salamah that she brought some food in a dish of hers to the Messenger of Allah and his Companions, then 'Aishah came, wrapped up in a garment, with a stone pestle and broke the dish. The Prophet gathered the broken pieces of the dish and said: "Eat. Your mother got jealous." twice. Then the Messenger of Allah took the dish of 'Aishah and sent it to Umm Salamah and he gave the dish of Umm Salamah to 'Aishah. (Sunan an-Nasa'i 3956; graded authentic by Darussalam) <https://sunnah.com/nasai/36/18>

FATWA: FULFILLING THE RIGHTS OF ONE'S SPOUSE IN THE MARRIAGE CONTRACT

The duty of men to live with their wives honorably and with kindness:

وَيْلٌ لِّلْمُطَفِّفِينَ (١) الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ (٢) وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ (٣) أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُمْ مَبْعُوثُونَ (٤) لِيَوْمٍ عَظِيمٍ (٥) يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ (٦)

"Woe to Al-Mutaffifeen. Those who, when they have to receive by measure from men, demand full measure. And when they have to give by measure or weight to men, give less than due. Think they not that they will be resurrected (for reckoning), on a Great Day, the Day when (all) mankind will stand before the Lord of All That Exists?" (Qur'an 83:1-6)

Shaikh Ibn al-'Uthaymeen رحمه الله said:

This similitude which Allaah تعالى mentioned in this Aayah (verse), regarding giving full measure and full weight, is mentioned by way of example. Based on this, anything which resembles it can be related to it. Anyone who demands that his rights be paid in full while he himself does not pay the rights which are due upon him is included in this Aayah.

Example: the husband demands that his wife should give him his rights in full, without any negligence or laxity on her part in regards to his rights. But when it is his turn to fulfill her rights, he is negligent and careless, and does not give her what is due for her. And how many women complain about this behavior from their husbands – and Allaah's refuge is sought.

There are many a women, her husband demands from her that she fulfills his rights in full, but he himself does not fulfill her rights in full. Rather, he diminishes her rights by great extent - regarding spending on her and living with her honorably and with kindness.

Oppression against others is more severe than a man oppressing himself in regards to the rights of Allaah. When a man oppresses himself regarding the rights of Allaah, he is under Allaah's Will. So as long as it is not Shirk (or Kufr), then Allaah may forgive him if He تعالى Wills, or He تعالى will punish him if He تعالى Wills. But as for the rights of other people, then no doubt they will be paid off from his good deeds.

This is why the Prophet صلى الله عليه وسلم said, "Do you know who is the bankrupt?" They said, "The bankrupt among us is one who has neither money with him nor any property." He صلى الله عليه وسلم said, "The real bankrupt of my Ummah would be he who would come on the Day of Resurrection with Salaah (Prayers), Saum (Fasting) and Sadaqah (Charity), (but he will find himself bankrupt on that Day as he will have exhausted the good deeds) because he reviled others, brought calumny against others, unlawfully devoured the wealth of others, shed the blood of others and beat others; so his good deeds would be credited to the account of those (who suffered at his hand). If his good deeds fall short to clear the account, then their sins would be entered in his account and he would be thrown in the (Hell) Fire."

[Saheeh Muslim (6251)]

[Tafseer of Juz `Ammah of Shaikh Ibn al-Uthaymeen]

CONSCIENCE

"As humans with weak and selfish desires, we tend to focus on what is rightfully ours but breach what is rightfully the other person's, especially when we enter into a contract; be it business, marriage or loan.

Only the one who fears Allah's judgement and has self-respect will make sure that their own promise in the agreement is fulfilled first. Otherwise, you should not blame the other person for withdrawing from fulfilling their promise in the agreement, because you did not fulfill your end of the promise, but accept it as a fault on your part. This is better than Allah questioning you on the day of judgement.

How beautiful is it to be able to go to sleep because your conscience is at peace. Being wronged is hurtful, but you will have a longer term of happiness and inner peace in this world and the next that you have not wronged someone else knowingly.

Your natural conscience is your best fatwa."

~ Sheikh Belal Assaad (30 July 2017, Facebook)

https://m.facebook.com/story.php?story_fbid=254350365057303&id=100014470239874

The Prophet (pbuh) said, "Righteousness is in good character, and wrongdoing is that which wavers in your soul, and which you dislike people finding out about."
(Muslim)

And on the authority of Wabisah bin Ma'bad (ra) who said: I came to the Messenger of Allah (pbuh) and he (pbuh) said, "You have come to ask about righteousness." I said, "Yes." He (pbuh) said, "Consult your heart. Righteousness is that about which the soul feels at ease and the heart feels tranquil. And wrongdoing is that which wavers in the soul and causes uneasiness in the breast, even though people have repeatedly given their legal opinion [in its favour]." (A good hadeeth transmitted from the musnads of the two imams, Ahmed bin Hambal and Al- Darimi, with a good chain of authorities.)

Source: 40 Hadith Nawawi 27 <https://sunnah.com/nawawi40/27>

The Prophet (ﷺ) said, "How does anyone of you beat his wife as he beats the stallion camel and then embrace (sleep with) her?" And Hisham said, "As he beats his slave" (Bukhari 6042) <https://sunnah.com/bukhari/78/72>

GRATITUDE

The Messenger of Allah (pbuh) said, "Whoever is not grateful to the people is not grateful to Allah." (Jami` at-Tirmidhi 1955; graded sahih [authentic] by Darussalam) <https://sunnah.com/tirmidhi/27/61>

The Messenger of Allah (pbuh) said, "Allah does not thank the person who does not thank people." (Al-Adab Al-Mufrad 218; graded sahih [authentic] by Al-Albani) <https://sunnah.com/adab/10/7>

Allah's Messenger (ﷺ) said: "A believing man should not hate a believing woman; if he dislikes one of her characteristics, he will be pleased with another." (Muslim 1468 b) <https://sunnah.com/muslim/17/81>

"And live with them (women) in kindness. For if you dislike them - perhaps you dislike a thing and Allah makes therein much good." (Qur'an 4:19)

LOVING A WIFE EVEN AFTER SHE HAS PASSED AWAY

Once Hala bint Khuwailid, Khadija's sister, asked the permission of the Prophet (ﷺ) to enter. On that, the Prophet (ﷺ) remembered the way Khadija used to ask permission, and that upset him. He said, "O Allah! Hala!" (Sahih al-Bukhari 3821) <https://sunnah.com/bukhari/63/47>

SHOWING CONSIDERATION TO A WIFE'S FRIENDS, EVEN AFTER SHE HAS PASSED AWAY

Narrated `Aisha: I did not feel jealous of any of the wives of the Prophet (ﷺ) as much as I did of Khadija though I did not see her, but the Prophet (ﷺ) used to mention her very often, and when ever he slaughtered a sheep, he would cut its parts and send them to the women friends of Khadija. When I sometimes said to him, "(You treat Khadija in such a way) as if there is no woman on earth except Khadija,." He would say, "Khadija was such-and-such, and from her I had children." (Sahih al-Bukhari 3818) <https://sunnah.com/bukhari/63/44>

Narrated `Aisha: I did not feel jealous of any of the wives of the Prophet (ﷺ) as much as I did of Khadija (although) she died before he married me, for I often heard him mentioning her, and Allah had told him to give her the good tidings that she would have a palace of Qasab (i.e. pipes of precious stones and pearls in Paradise), and whenever he slaughtered a sheep, he would send her women-friends a good share of it. (Sahih al-Bukhari 3816) <https://sunnah.com/bukhari/63/42>

Anas said: "When the Prophet, may Allah bless him and grant him peace, was given something, he used to say, 'Take it to so-and-so. She was a friend of Khadija's. Take it to the house of so-and-so. She loved Khadija.'" (Al-Adab Al-Mufrad 232; graded authentic by al-Albani) <https://sunnah.com/adab/11/12>

FEAR ALLAH EVEN IN DIVORCE

"And when you divorce women and they have (nearly) fulfilled their waiting period, either take them back on a fair basis or release them on a fair basis, and do not keep them, intending harm, to exceed the limits (against them). And whoever does that has certainly wronged himself. And do not take the verses of Allah in jest (as a joke).

And remember the favor of Allah upon you and what has been revealed to you of the Book and wisdom by which He instructs you. And **fear Allah** and know that Allah is Knowing of all things” (Qur’an 2:231)

“No person is charged with more than his capacity. No mother should be harmed through her child, and no father through his child.” (Qur’an 2:233)

MUTUAL CONSULTATION

“And if they (a couple going through divorce) both desire weaning through mutual consent from both of them and consultation, there is no blame upon either of them. And if you wish to have your children nursed by a substitute, there is no blame upon you as long as you give payment according to what is acceptable. And fear Allah and know that Allah is Seeing of what you do.” (Qur’an 2:233)

“And those who have responded to their Lord and established prayer and whose affair is (determined by) consultation among themselves, and from what We have provided them, they spend.” (Qur’an 42:38)

AVOID MARRYING A MAN WHO BEATS WOMEN

Fatima bint Qais (Allah be pleased with her) reported that her husband divorced her with three, pronouncements and Allah's Messenger (ﷺ) made no provision for her lodging and maintenance allowance.

She (further said): Allah's Messenger (ﷺ) said to me: When your period of 'Idda is over, inform me. So I informed him. (By that time) Mu'awiya, Abu Jahm and Usama b. Zaid had given her the proposal of marriage. Allah's Messenger (ﷺ) said: So far as Mu'awiya is concerned, he is a poor man without any property. So far as Abu Jahm is concerned, he is a great beater of women, but Usama b. Zaid... She pointed with her hand (that she did not approve of the idea of marrying) Usama. But Allah's Messenger (may peace be upon him) said: Obedience to Allah and obedience to His Messenger is better for thee. She said: So I married him, and I became an object of envy. (Muslim 1480 p) <https://sunnah.com/muslim/18/60>

CONSENT IS NECESSARY FOR A VALID MARRIAGE

Narrated Khansa bint Khidam Al-Ansariya: That her father gave her in marriage when she was a matron and she disliked that marriage. So she went to Allah's

Messenger (ﷺ) and he declared that marriage invalid. (Bukhari 5138)

<https://sunnah.com/bukhari/67/74>

Allah's Messenger (ﷺ) said, "It is essential to have the consent of a virgin (for the marriage). I said, "A virgin feels shy." The Prophet; said, "Her silence means her consent." (Bukhari 6971) <https://sunnah.com/bukhari/90/18>

It was narrated from 'Aishah: A girl came to her and said: "My father married me to his brother's son so that he might raise his own status thereby, and I was unwilling." She said: "Sit here until the Prophet comes." Then the Messenger of Allah came, and I told him (what she had said). He sent word to her father, calling him, and he left the matter up to her. She said: "O Messenger of Allah, I accept what my father did, but I wanted to know whether women have any say in the matter." (Sunan an-Nasa'i 3269; graded authentic by Darussalam) <https://sunnah.com/nasai/26/74>

A girl came to the Prophet and said: "My father married me to his brother's son so that he might raise his status thereby." The Prophet gave her the choice, and she said: "I approve of what my father did, but I wanted women to know that their fathers have no right to do that." (Sunan Ibn Majah, Vol. 3, Book 9, Hadith 1874; graded authentic by Darussalam) <https://sunnah.com/urn/1261920>

MOTHERS

"And We have enjoined upon man (care) for his parents. His mother carried him, (increasing her) in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents. To Me is the (final) destination. But if they strive to make you associate with Me that of which you have no knowledge, do not obey them. But accompany them in (this) world with appropriate kindness, and follow the way of those who turn back to Me (in repentance). Then to Me will be your return, and I will inform you about what you used to do." (Qur'an 31:14-15)

Abu Huraira reported that a person said: "Allah's Messenger, who amongst the people is most deserving of my good treatment?" He said: "Your mother, again your mother, again your mother, then your father, then your nearest relatives according to the order (of nearness)." (Muslim 2548 b) <https://sunnah.com/muslim/45/2>

Asma' bint Abu Bakr reported: My mother who was a polytheist came to me when he (the Holy Prophet) entered into treaty with, the Quraish (of Mecca). I inquired to the Messenger of Allah (ﷺ) saying: "Messenger of Allah, there has come to me my

mother and she is inclined. Should I (in this state of her mind) show her kindness?" He said: "Yes, treat her kindly." (Muslim 1003 b) <https://sunnah.com/muslim/12/62>

Narrated Asma' bint Abu Bakr: My mother came to me, hoping (for my favor) during the lifetime of the Prophet. I asked the Prophet, "May I treat her kindly?" He replied, "Yes." Ibn 'Uyaina said, "Then Allah revealed: 'Allah forbids you not with regards to those who fought not against you because of religion, and drove you not out from your homes, that you should show them kindness and deal justly with them.'.....(60:8) (Bukhari 5978) <https://sunnah.com/bukhari/78/9>

DAUGHTERS

The Messenger of Allah, peace and blessings be upon him, said, "Whoever has three daughters and he cares for them, he is merciful to them, and he clothes them, then Paradise is certainly required for him." It was said, "O Messenger of Allah, what if he has only two?" The Prophet said, "Even two." Some people thought that if they had said to him one, the Prophet would have said even one.

{Source: Musnad Ahmad 13835;

Grade: Sahih (authentic) according to Al-Mundhiri}

<https://abuaminaelias.com/dailyhadithonline/2012/10/15/hadith-on-daughters-he-will-enter-paradise-even-if-he-cares-for-only-one-daughter/>

`A'isha, the Umm al-Mu'minin, said, "I did not see anyone who more resembled the Messenger of Allah, may Allah bless him and grant him peace, in manner of speaking than Fatima. When she came to him, he stood up for her, made her welcome, kissed her and had her sit in his place. When the Prophet came to her, she stood up for him, took his hand, made him welcome, kissed him, and made him sit in her place. She came to him during his final illness and he greeted her and kissed her." (Al-Adab Al-Mufrad 971; graded authentic by al-Albani)

<https://sunnah.com/adab/42/7>

"And when one of them is informed of (the birth of) a female, his face becomes dark, and he suppresses grief. He hides himself from the people because of the ill of which he has been informed. Should he keep it in humiliation or bury it in the ground? Unquestionably, evil is what they decide. For those who do not believe in the Hereafter is the description of evil; and for Allah is the highest attribute. And He is Exalted in Might, the Wise." (Qur'an 16:58-60)

"And when the girl (who was) buried alive is asked for what sin she was killed." (Qur'an 81:8-9)

BROTHERHOOD, TRUSTWORTHINESS & MUTUAL RESPECT

The Messenger of Allah (pbuh) said, “Do not envy one another, and do not inflate prices for one another, and do not hate one another, and do not turn away from one another, and do not undercut one another in trade, but [rather] be slaves of Allah and brothers [amongst yourselves]. A Muslim is the brother of a Muslim: he does not oppress him, nor does he fail him, nor does he lie to him, nor does he hold him in contempt. Taqwa (piety) is right here [and he pointed to his chest three times]. It is evil enough for a man to hold his brother Muslim in contempt. The whole of a Muslim is inviolable for another Muslim: his blood, his property, and his **honour**.” [Muslim] (40 Hadith Nawawi 35) <https://sunnah.com/nawawi40/35>

VERBAL & PHYSICAL ABUSE ARE SINS

The Messenger of Allah (pbuh) said, “Verily, the servant may speak a single word for which he plummets into the Hellfire farther than the distance between East and West.” (Ṣaḥīḥ al-Bukhārī 6112; Ṣaḥīḥ Muslim 2988) <https://abuaminalias.com/dailyhadithonline/2011/02/09/a-person-may-descend-into-hell-because-of-a-single-word/>

“And speak to people good words...” (Qur’an 2:83)

The Prophet (ﷺ) said, "Whoever believes in Allah and the Last Day should speak what is good or keep silent." (Bukhari 6136) <https://sunnah.com/bukhari/78/163>

Allah's Messenger (ﷺ) said: “Do you know who is poor?” They (the Companions of the Holy Prophet) said: “A poor man amongst us is one who has neither dirham with him nor wealth.” He (the Holy Prophet) said: “The poor of my Umma would be he who would come on the Day of Resurrection with prayers and fasts and Zakat but (he would find himself bankrupt on that day as he would have exhausted his funds of virtues) since he hurled abuses upon others, brought calumny against others and unlawfully consumed the wealth of others and shed the blood of others and beat others, and his virtues would be credited to the account of one (who suffered at his hand). And if his good deeds fall short to clear the account, then his sins would be entered in (his account) and he would be thrown in the Hell-Fire.” (Muslim 2581) <https://sunnah.com/muslim/45/77>

The Prophet (ﷺ) said: "A Muslim is the one who avoids harming Muslims with his tongue and hands." (Bukhari 10) <https://sunnah.com/bukhari/2/3>

The Prophet (ﷺ) said: "Oppression will be a darkness on the Day of Resurrection." (Bukhari 2447) <https://sunnah.com/bukhari/46/8>

NEGATIVE ASSUMPTIONS, BACKBITING & SPYING ARE SINS

"O you who have believed, avoid much (negative) assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allah. Verily, Allah is the One Who accepts repentance, Most Merciful." (Qur'an 49:12)

More information: <https://islamqa.info/en/23328>

Exceptions to the general rule: <https://islamqa.info/en/105391>

MALICIOUS GOSSIP IS A SIN

The Messenger of Allah (pbuh) passed by two new graves, and he said: "They are being punished, but they are not being punished for anything that was difficult to avoid. One of them was careless about preventing urine from getting on his clothes, and the other used to walk about spreading malicious gossip." (Sunan Ibn Majah; Vol. 1, Book 1, Hadith 347; graded sahih [authentic] by Darussalam) <https://sunnah.com/urn/1253460> , <https://islamqa.info/en/23328>

Allah's Messenger (pbuh) said: "The most wicked among the people in the eye of Allah on the Day of judgment is the man who goes to his wife and she comes to him, and then he reveals her secret." (Muslim 1437 a) <https://sunnah.com/muslim/16/145>

RIDICULING & INSULTING ARE SINS

"O you who have believed, let not a people ridicule (another) people; perhaps they may be better than them; nor let women ridicule (other) women; perhaps they may be better than them. And do not insult one another and do not call each other by (offensive) nicknames. Wretched is the name of disobedience after (one's) faith. And whoever does not repent - then it is those who are the wrongdoers." (Qur'an 49:11)

TAFSEER OF SURAH HAJURAT OR SURATUL AKHLAAQ (CHAPTER OF CHARACTER) BY USTADH MUHAMMAD AL-BIZRY

<http://hasbunallah.com.au/tafseer-soorah-al-hujuraat/>

THE DUTY TO HELP THE OPPRESSED

Allah's Messenger (ﷺ) said, "Help your brother whether he is an oppressor or an oppressed," A man said, "O Allah's Messenger (ﷺ)! I will help him if he is oppressed, but if he is an oppressor, how shall I help him?" The Prophet (ﷺ) said, "By preventing him from oppressing (others), for that is how to help him." (Bukhari 6952) <https://sunnah.com/bukhari/89/13>

The Messenger of Allah ﷺ said: "Whoever relieves a Muslim of a burden from the burdens of the world, Allah will relieve him of a burden from the burdens on the Day of Judgement. And whoever helps ease a difficulty in the world, Allah will grant him ease from a difficulty in the world and in the Hereafter. And whoever covers (the faults of) a Muslim, Allah will cover (his faults) for him in the world and the Hereafter. And Allah is engaged in helping the worshipper as long as the worshipper is engaged in helping his brother." (Tirmidhi 1930; graded authentic by Darussalam) <https://sunnah.com/tirmidhi/27/36>